

Attention.

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Az „eredendő bűn” a 90-es évek elején

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Only the abstract has been controlled!

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Péter Tibor Nagy

THE "ORIGINAL SIN" IN THE EARLY 1990S

Is it possible with a typically theological or ideological tool -writable faith - the presence of consciousness in the original sin - is the religion of the religion to seize it in a logical way? [1] The project author of Jesus, who does not believe that the food, but the Christian faith in a specific historical time and place sociological social psychology also *done* wonders for reconstitution presented in the study, it is likely to endorse the experiment. [2]

First of all, we need to clarify the meaning of the subject of religion knowledge or acceptance of a particular religion.

Since the 1960s, empirical religious sociology has been quite unique. He believes that religion has different dimensions and that these dimensions should be measured separately. Lenski's Four Dimensions (Ritual Participation, Doctrinal Orthodoxy, Religious Experience, and Conversion) (Lenski, 1961), then the five dimensions of Glock and Stark (beliefs, religion) Practice, Experience, Knowledge, Consequences) (Glock & Stark, 1965) offers a framework for "separate measurement" (Berger, 2001; Molokotos & Liederman, 2002; Monahan, 2003; Nagy, 2000; Szántó, 1998; Tomka, 1999).

Faith in original sin in one dimension system is "doctrine orthodoxy", in the other one, "beliefs" and "religious beliefs"; (Sommerville, 2002).

As a first hypothesis we can assume that the original sin *does not come* together. Depending on the practice of religion, transcendental experiences are not linked - it has no systematic consequences, it is linked to each of the great Christian religions. However, it would be difficult to interpret the faith in the original sin in a man who does not believe in God or who knows nothing about the original sin described in the Bible, as it is contained in the book of Moses or in the way the Gospels refer to salvation from it.

To our knowledge, the belief in the original sin in Hungary so far has been inquired only by the 1,000-member representative researcher, the Tarki-researcher, and, to my knowledge, János Szántó did not work

in part outside his posthumous work. Currently, it is available in the TTI database under TDATA-D06 - now we have reached it (Szántó, 1998).

There was a high degree of willingness to answer the question, with just over 2% of the respondents giving no meaningful answer. A little over *half* of the population *does not believe in* the original sin, while the other half believe that the majority of non-believers represent the majority, whereas the group of believers who are unequivocally and insecure is half and half divided (1) Table 1).

Table 1. Do you believe in original sin?

	Main	Percentage
Do not answer	17	1.7
1 no	389	39.0
2 feels not	139	13.9
3 you feel yes	227	22.8
4 yes	221	22.1
All	993	99.5
Lack of response	5	5
All	999	100.0

Source: Tarki-TDATA-D06

So, apparently, the proportions of faith in the original sin are similar to the self-classification of faith in general. Many researches showed eighty years, that if people have a yes / no answer alternative to determine whether or not believers are, then the non-believers were in a mild majority (Szántó, 1998). And when the self-definition of religiosity turned into a multi-stage scale, then at the end of the teaching of the Church ranges from 10 to 20% and from 20 to 30% at the non-believing endpoint. In the middle half of the population is hard to understand. In its own way, the array (which can be further cut with the frequency of the churches) was religious (Kovács, 2002). The fact that the church believers form a smaller group than the non-believers seems to be parallel to the endpoints of faith and non-faith in the original sin.

At the same time, if we are crossed with faith, we receive the original sin - it is immediately apparent that there is no determinant relationship. The holders themselves *are not faithful* not less than 31% *since* the original sin, the *believer* mounts themselves and 36% *do not believe* it (Table 2).

Table 2. Do you consider yourself a Calling Man and do you think the relationship between the answers to questions of original sin

	1 no	2 feels not	3 feels yes	4 yes	100%
0	45.5%	22.7%	22.7%	9.1%	22
1 no	53.7%	15.4%	18.2%	12.7%	512
2 yes	23.8%	12.4%	28.8%	35.0%	437
All	40.1%	14.2%	23.1%	22.7%	971

Source: Tarki-TDATA-D06

The belief in the original sin, even with the frequency of the temple process, is only in probability. 17% of the weekly church-goers, who are clearly considered to be ecclesiastical, do not believe in the power 41% of the believers do not believe in the origin of sin, and 1–3 times a month for church worshipers (who are sometimes considered somewhat church-like by the sociology of the church temple). sin. So, a few times a month, church-goers resemble the temple hikers on this occasion (Phillips, 2004). With that eye 21% of those who never go to the church believe in original guilt.

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Individual and Community Religion

Our original "elemental" logic has therefore proved to be false: there are unbelievers who believe in the original sin, not even a few. it is obvious that it would be interesting to carry out a research in them by waving, if they do not believe in God or in the history of the creation of the world, what do they mean by original sin? Or get lost do you think the God of the Bible is dead or at least does not intervene in our affairs - and that makes them unrepentant? Or do they think that the original sin is just a word, a phrase that merely expresses the tendency of all of us to sin, which we have to put up with many educations and self-education. from? (Table 3)

Table 3. The correlation between church frequency and faith in original sin

	1 no	2 feels not	3 feels like	4 yes	Total (100%)
0	54.4%	14.6%	16.0%	14.9%	362
1 never					
2 less often	45.1%	15.3%	22.6%	17.0%	235
3 a few times a year	32.2%	12.4%	30.7%	24.8%	202
4 1-3 times per month	20.7%	20.7%	25.9%	32.8%	58
Every 5 weeks	7.8%	9.6%	32.2%	50.4%	115
All	40.0%	14.1%	23.1%	22.7%	972

Source: Tarki-TDATA-D06

On the basis of the present questionnaire, we can also ask an analytical question about *the sociological thrusts that bind otherwise believers to a group of non-believers in original sin* (Table 4). Like early we may find that the visit to the church ceremony is correlated, but does not determine the faith in the original sin.

Table 4. The relationship between the temple frequencies of the people who call themselves believers and their faith in the original sin

	1 no	2 feels not	3 feels like	4 yes	Total (100%)
0	31.9%	15.9%	20.3%	31.9%	69
1 never					
2 less often	35.6%	12.6%	27.6%	24.1%	87
3 a few times a year	24.0%	11.2%	35.2%	29.6%	125
4 1-3 times per month	22.9%	16.7%	22.9%	37.5%	48
Every 5 weeks	8.3%	9.3%	30.6%	51.9%	108
All	23.6%	12.4%	28.8%	35.2%	437

Source: Tarki-TDATA-D06

Since it would be too complicated to interpret faith in original sin in the form of cross-tables, we allow today we have a professional inaccuracy. Although the belief in the original sin is a so-called ordinal variable, that is, the order of the individual values is bound, but the distance between them is not the same, in principle we could not count it as an average. In practice, however, these mean values are used to signal where to look for relationships applicable: the higher the number is added to a category, the given agree - the more typical it is to believe in original sin. For example, if we wanted to avoid the above cross table, we would have obtained the following average calculation (Table 5).

Table 5. The relationship between the temple frequencies of the people who call themselves believers and their faith in the original sin - alternative calculation indicative average

	Average	N	scatter
0	3.0000	0	0,00000
1 never	2.5180	70	1.24028
2 less often	2.3986	88	1.20805
3 a few times a year	2.6973	125	1.14097
4 1-3 times per month	2.7422	48	1.18972
Every 5 weeks	3.2641	107	0.93500
All	2.7527	437	1.16835

Source: Tarki-TDATA-D06

Just like studying the cross table, the average calculation also expresses that *the big jump is at weekly church hikers, a few times a month a church. The value of those who travel to the country - according to both calculations, they are generally characteristic of the population equal to the value of the product*. Let's try the emperor who believed in the original sin specifications for those who consider themselves to be believers! (Tables 6 and 7)

Table 6. The relationship between the denominational affiliation of the people who call themselves believers and their faith in the original sin

	Average	N	scatter
1 Catholic	2.7121	338	1.15127
2 Reformed	2.8456	83	1.25447
3 Lutheran	3.4664	12	,76 058
All	2.7527	437	1.16835

Source: Tarki-TDATA-D06

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Table 7. The relationship between the education of people who call themselves believers and their faith in the original sin

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N
scatter
Average

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- 1 he didn't
- 2 4 years 6 Elements
- 3 8 yeah. v. 4 civilians
- 4 skilled worker, specialist.
- 5 completed middle school.
- 6 finished college, tech.

3.0130 3.0452 2.8658 2.3926 2.5168 2.4868 3.0283 2.7527
15

1,23381 1,08976 1,09925 1,18147 1,19109 1,47979 0,98906 1,16835
116
119
100
60
15
11
437

- 7 Completed University Total

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Source: Tarki-TDATA-D06

The believing Protestants believe in it somewhat better than the believer Kato the metabolic. I leave it to theologian colleagues to interpret this, pre destination or free will, and the resulting association contact with this belief feature. (The fact that this faith is much more characteristic of the Lutherans is not necessary to interpret because we are very few people.)

Faith in original sin increases with increasing education sulfur. This, however, is, to a large extent, determined by the lower half of the education pyramid, and these three large groups, each over 100, represent not only an educational pyramid, but also urbanization and rejuvenation. In any case, we can safely say that the skilled worker is over the most devoted to them, therefore, is that, although they refuse to accept the

transcendence for worldly reasons, and therefore they say to themselves as believers, a "heavily ecclesiastical dogma" has been rejected.

Since the proportion of those believing in original sin is higher in the high school and higher education group, it is tempting to think that religiosity In general, the "u curve" (that there are more believers at the top and the bottom of the education pyramid than in the middle) is repeated here too, that is, *belief in the original sin within the believers is shared by one tra a traditional peasant-aged population and a more conscious middle-class population.*

Of course, we wanted to capture the faith in the original sin not only with the basic socio-demographic variables, but also with the relationship with other opinions. We asked which opinions within religious people are related to the belief in the original sin, ie where the certain technical average number rises above three.

Among the followers of many groups of viewers - again within the religious community - an index of between 3.5 and 3.85 can be found among those who trust the economy, the parliament, and the ministries. The KDNP voters have a 3.2 point index, while the small hosts 3.17. Provides an index point between 3 and 3.2 those who claim the total moral inadmissibility of a cohabitation, who want more religious people in public offices who are poor who are in the position of a total ban on abortion, who believe in cohabitation that they do not satisfy the emotional needs of those who are bound by beliefs and who prevent alcoholism want to spend less.

So, at the beginning of our writing, "original sin" and religion are We could have emphasized the indeterminacy of the relationships between the traditional indicators of this kind, and at the end we had to find that faith in the original sin *within the religious group in* all respects correlated with traditionalism and conservatism. Conversely, believers who do not follow these traditionalist conservative ideas are less attracted to accepting original sin.

Explanation of the phenomenon is inherent in the empirical sociology toolkit not entirely possible, abundant and profound psychological conversations would be necessary. We have a strong historical example of how the rejection of a particular dogma is related to other social policy values, such as the papal illiteracy and the rejection of exorcism by faithful groups who are otherwise committed to their church. But who there is a demonstrable relationship between social policy attitudes and ' that the Jews bear the responsibility for killing Jesus rather than the Romans, or that we have to see a pairs of princes in Jesus, presumably the secular associations of those positions establish the relationship between social policy attitudes and deeds. view of the future. Perhaps the "original sin" tana somehow associates the inadmissibility of crimes against sins committed personally (not only by their class or their fellowmen) in some of the respondents?

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[1] Our Uncommon - Religious Sociology Research Center <http://www.wesley.hu/organezet/> in the case of wesley-homosexual-sociological-research-point-of-weszen we started in a perverse experiment because Péter Hubai and Tamás Majsai , with the title *Sin - Religion and Grace* , organized a conference at the WJLF in spring 2012. (<http://conference.conference.hu/conferences/15516-bn-vall-sz-grace>) Although the performance was finally not heard, the challenge continued to work in me.

[2] The volume is not the religion sociologist, but the Como he attributes it to an actor named Zoltán Balogh who is a young deceased sociologist.